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INTERNATIONAL BIBLE STUDY.

June 15, 1884.——1 *Thess.* IV. 13—V. 8.

See last *Guardian.*

June 22, 1884.——2 *Thess.* III. 1-18.

The apostle asks the prayers of the Thessalonian Christians on his own behalf, that the word of the Lord declared by him may have free course, go forward unchecked in its mission of mercy, and be glorified in the salvation of sinners. The glory of the word is in the work it accomplishes in the hearts that receive it. When Jesus, enabling the paralytic to arise, take up his bed and go forth, showed that he had power on earth to forgive sins, the word was glorified. "As it is with you." The word of God had made its way in Thessalonica, notwithstanding the opposition of unbelieving Jews.

"And that we may be delivered from unreasonable and wicked men: for all have not faith."

All have not faith that profess to have it. He is speaking perhaps of Jews, perhaps of some who professed to be Christians. The modern missionary finds his work obstructed by unreasonable and wicked men. In our meetings how often are there those who are simply seeking to hinder others from believing. The Apostle Poul met with such and he wanted the prayers of Christians that he might be delivered from them, either by their conversion or by some punishment inflicted upon them, as blindness upon Elymas the sorceror, or by removing them from his path. Satan has no more efficient instruments than the spies who attend our meetings to discover who attends, who is interested, and to turn away those who have begun to be interested. It were better that God's hand were stretched forth against them, than that scores of others should be made meet for perdition through their influence.—Though all have not faith, the Lord is faithful; he will establish those who look to him, and keep them from evil, and show them how to meet the arguments of infidels. The apostle expresses his entire confidence in these Thessalonian Christians, that they were now zealously carrying out his instructions and would continue so to do. He was not afraid of harming them by letting them know that he had this confidence in them. On the contrary he knew that they would be encouraged and stimulated by it. "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." The realization of God's love wonderfully helps us to endure and patiently to wait for the manifestation of Christ.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." 6.

It is the positive command of Jesus, conveyed by the apostle, that believers should keep aloof from every brother, claiming to be one of them, who walketh disorderly, not observing the apostolic instructions. Separation was to be effected by withdrawing from him. We are to show men that we are not identified with these persons.

"For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you."

The disorderly conduct referred to is casting one's burden upon another; living at the expense of the church; urging perhaps that they were serving the church in some way. By embracing the Gospel they had been thrown out of their previous means of support, and supposed they had a right to support from Christians. Paul considered that one of the most indispensable evidences of a change of heart is found in the unwillingness to burden others; in desiring rather to bear *their* burdens; to serve, be helpful, minister to the church; to make manifest the unselfishness that characterizes the Christian. This was one of the reasons why Paul laboured at a manual occupation; "*night and day with labour and travail*"; that he might thus body forth in a way to be recognized by all, the unselfishness of the Gospel. A modern critic would say it was a great waste of time on the part of the apostle of the Gentiles to be toiling at a trade six days and preaching the seventh; but the apostle knew that more of the Gospel would be set forth in this way, than if he gave his whole time to preaching. There are thousands of Gospel-hearers who would be impressed by it as they never before were, if the ministers were known to be supporting themselves by their own efforts. At all events this was Paul's idea. He wished in this to give an example to Native Christians. Oh that our Native brethren could see the importance of thus illustrating the truth and power of the Gospel. Some of them do.

Even when he was with them, he commanded that if any would not work (was not willing to) he should not eat. And now he commands and exhorts, using not only his authority as an apostle, but pleading his affection as a brother, "by our Lord Jesus Christ" that the parties referred to should cease to be busy-bodies and give themselves to some regular work, with quietness earning their own bread.

"But ye, brothren, be not weary in well-doing," because some among you are acting in this disorderly way; do not be influenced by their disparaging remarks, their talkativeness in the meetings", &c. Note these persons and stand aloof from them, until they are made aware of their folly and error, and return to you in a meek and Christlike spirit.

"Now the Lord of peace himself give you peace always by all means. The Lord be with you all." Jesus was announced in prophecy (Isaiah ix) as the Prince of peace. He is the Lord of peace. His sceptre is of peace and righteousness. He takes away the enmity between us and God and between us and our follow-men. To be spiritually-minded is life and peace. The Lord gives us peace by giving us the assurance of our union with him, and by causing us to see his hand in all events. At all times, in all ways, says the Revision.

"The salutation of me Paul with mine own hand, which is the token in every epistle: so I write."

Paul generally used some other Christian as an amanuensis, subscribing it with his own hand.

WEEKLY REVIEW.

—Our Lord's remarks on the Galileans whose blood Pilate had mingled with their sacrifices, and the eighteen on whom the tower in Siloam fell, are commonly regarded as condemning the disposition to look at such events as judgments of God. It may be well to enquire what is the real drift of those remarks. The persons who died in the ways mentioned, were not to be stigmatized as sinners above all others, but as sinners *with* others who, in their death might find an intimation of their own danger. "Except ye repent ye shall all likewise perish." The emphatic word here is *likewise*. Our Lord saw in these events a prophecy of the destruction of Jerusalem. We cannot read an account of the destruction of Jerusalem by Titus without noticing that vast numbers perished in just these ways. Their blood was shed in the area of the temple whither they had fled for refuge, and many were killed by the casting down of the towers and battlements. Our Lord intimates that the Jews would do well to find in the catastrophes which they were speaking of, an intimation of their own danger and of their own sin. God had allowed some of their number to be visited with these calamities in order that the rest might be led to consider their great guilt in rejecting the overtures of mercy now made to them in the Gospel. All were guilty, all were obnoxious to the divine displeasure, and the punishment of the few was a lesson for all. The profitable thing is, when men are cut down in some striking way, for us who witness it to hear the voice of God reminding us of our own unworthiness and exposure to the judgment of God. The great temptation of men is to pride and self-sufficiency, and it is good so to read the providences of God as to be kept humble and rendered vigilant.

—We venture to make the following extract from the letter of one near and dear though in a far-off land, a letter not intended for publication:

"I have been acquainting myself with Chinese Gordon. He is one of the grandest

men I have ever known. You see in him what faith in God can make of a man, what moral grandeur there is in humility. In positions of great responsibility, apart from Christian intercourse and from what are called "the means of grace," he seemed to be alone with God. He trusted in Him and obeyed Him as the old prophets did, and like them, felt himself to be nothing. In all his course, no failure in duty seems to have marred the completeness of his character. He refused large rewards of money, shared what he had with the poor, rejected praise. I do not feel concerned for *him* in Khartoum. Only let his faith and obedience hold out and all will be well with him. The thought of him strengthens me, does me good."

We fear our correspondent will lose a little of her admiration for General Gordon when she comes to read his *Reflections in Palestine*, abounding with Sacramentarianism of a gross character. We have known more than one Christian of the army, with most admirable soldierly characteristics, magnaminous, self-sacrificing, fearless for the truth, who yet could not be trusted with a pen in the hand to write about the things of the Kingdom of God. It is rare to find in combination the good sense, the sober judgment that comes from patient and prayerful searching of the Scriptures, and the energy, the dash, the intrepidity that are so useful in aggressive work for the Lord. The grand thing about Gordon is that he is not afraid to be pious, not ashamed to be known as one that trusts in God and dreads to displease him. The very men who are ashamed to have it thought that they ever bow the knee in prayer, cannot but respect one who is always and every where true to his own convictions. In an age remarkable for its profesion of skepticism, it is astonishing how ready all classes of society have shown themselves to put confidence in a man whose trust is avowedly in Him alone who hears prayer offered in the name of Christ.

—*Indian Churchman*:

"The statistics of the Temperance Champion, Mr. Hoyle, have lately been called in question by a writer in the National Review, who points to the disingenuous way in which the figures of what is called England's Drink Bill are manipulated. The total £130,000,000, as given by Mr. Hoyle, certainly seems enormous when compared with the other articles of consumption, such as bread £60,000,000, butter and cheese £35,000,000, milk £30,000,000, sugar £25,000,000; but the total is really much less, for out of it must be deducted £30,000,000, for taxation, and some £60,000,000, as cost of distribution; the real value of the liquor consumed will then amount to £45,000,000."

The difference is between the wholesale cost and the retail cost of the drink. The 30 millions for taxation and 60 millions for distribution are certainly paid by the consumer. The question is what do the people of the United Kingdom pay for strong drink, and we fail to see that Mr. Hoyle's estimate of £130,000,000 is incorrect. A man imports a cask of spirit. It is invoiced to him at £6. He pays duty on it and when he offers it for sale includes the duty, carriage, storage, office establishment and his own profit. A purchaser is found at £8. This man sells it out in smaller quantities, and perhaps realizes £10. It is conveyed to different parts of the country, and offered at retail, and altogether, in the end, realizes £12 or perhaps more still. Well, this latter amount is the amount paid by the consumers, the value of the liquor to the consumers. And, in like manner the sum of £130,000,000 and not the sum of £45,000,000, represents the sum paid by Britons for their drink on their native soil.

—THE *Ch. Miss. Intelligencer* for April last contained a well written article on the "Hindrances to the Extension of Christianity in India." There are some hindrances that are not peculiar to this country, such as, the alienation of the heart of man from God. Man acknowledges himself a sinner, which is a virtual acknowledgment that the aims of God are not his, that what God wants him to do he does not want to do. It follows from this that the systems which will be most readily welcomed by men, or most strenuously clung to, are those in which man's likings, rather than God's, are embodied The system which most truly exhibits the requirements of God is the system that will meet with most opposition on the part of man. When the Gospel has been presented to man, he has invariably rejected it, except where the power of God has been markedly put forth in connection with it, and thus men have thought it better to receive the love of God in the Gospel, rather than encounter his wrath. Where the power of God through want of faith on the part of preachers, has failed to accompany the Gospel, the preachers have been made to understand that they must modify it, and bring it more into conformity with the ideas of men, if they would have it accepted. And it is thus that the various systems of corrupt Christianity have come into existence. While the missionary is to study adaptation in the presentation of the Gospel, and endeavour so to preach it as will involve the least friction consistent with the exigencies of truth, he must be on his guard against the temptation so to modify it as to make it a different thing from the Gospel that God has given us. We are impatient of the terrible delays, and not being able to force the hand of God, try to strike out some line of our own that will disguise or neutralize the repulsive features of the Gospel. The very spirit of aggressiveness so characteristic of the age, and of the best part of the Church in this age, may prove a snare and make us fancy that we can carry off large numbers of captives by a rush, a tumultuous and noisy onset. It is awful to think that a number equal to one half the entire population of the world have gone from India to their dread account during the century in which the Gospel has been preached in India, securing a portion of a million of souls for nominal Christianity. But the only path that has promise in it, is the path of God's unaltered teachings. We must preach the Gospel with those features unsoftened that violently conflict with men's ideas; the Gospel that denies all goodness to man and ascribes all to God; the Gospel that requires man to know himself a hopeless bankrupt, and receive deliverance as a free, unmerited gift. Then will God acknowledge his servants and bear testimony to the word of his grace, and his enemies shall be made his footstool.

—THE article referred to, speaks of the gigantic difficulty of caste, and points out the sophistry of those who have tried to make it appear that Caste has its blessings as well as its woes. It laments the great mistake of those who have thought that Caste might be allowed in the church, and dealt with afterwards.

—ONE of the serious hindrances of Christianity in India, is that it is presented by parties connected with the dominant race, and thus encounters the natural pride of the people. Almost the only thing that unifies the people of India is their religion, and their national pride naturally clutches at their religion as a shield to quench the fiery darts of the Gospel.

—THE *Intelligencer* rightly regards "the almost universal indebtedness of the agricultural population of India to their landlords and to the money-lenders" as a most formidable difficulty in the way of India's Christianization. The following remarks are important:

Extravagant usury often finds itself defeated in law courts upon one plea or another. Usury which to us appears most extravagant has existed in India from time immemorial. But when law was capricious and uncertain the debtor had endless modes of escape from the exactions of his creditor. The great grievance of our rule under this particular head is that the creditor has more sure and ready means of recovering his due than was the case in previous anarchical conditions of society. It is easy to conceive that under certain circumstances this may be a real hardship. The abstract principle that no man ought to borrow from another what he has not the reasonable prospect of repaying without ruin to himself is no doubt a sound one. But the application of it in a state of society where indebtedness is the rule, and freedom from debt is the exception, is by no means easy. By the operation of laws in themselves most just and righteous, it may be that in many parts of India needy persons are worse off now than they were in the days of universal misrule. We allude to this difficulty, not with any intention of solving it, a task beyond our powers, but simply to point out its existence. Our business is rather with the moral results. Where the ryot is steeped up to the very lips in debt, and is hampered with obligations which it is impossible for him to discharge; when he is, moreover, harassed by claims which, to all intents and purposes, make him the serf of his creditor,—it is easy to understand that he has neither the time nor the inclination, nor the capacity, to entertain thoughts of anything beyond the carking cares which are eating away his soul within him.

The *Intelligencer* thinks this great evil may be alleviated by education. But it is disappointing that Government moves with such terrible tardiness in the matter of primary education.

—THE proper "moral" to draw from these various hindrances is the necessity of looking more exclusively to Him who has all power in heaven and earth and who has promised to be with his people always even unto the end of the world.

—WE have a line from the Rev. T. R. Hodgson, of the C. M. S. formerly in India but now in Baghdad, where he has been more than four months. He says there is a little church of the faithful few, but of the place itself he cannot give a cheering account. He needs the sympathy and prayers of Christians that he may be sustained and prospered in his arduous work there.

—THE *Christian* deplores the publication of General Gordon's "Reflections."

We cannot but think of the influence his words might have had for good, if at a time when his name and perilous position have evoked sympathy in all hearts, he had been content to set forth simple Gospel truth, and had used his vigorous pen to exalt the person and work of the blessed Saviour. But instead of this, we mourn to say that sacramentalism, and that of the most materialistic type, is ex-

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tolled throughout the book, as the Divine panacea for all evils. For as all the ills of humanity have come to us through our first parents having eaten the forbidden fruit, so he thinks the Divinely appointed antidote is *eating* likewise, *i. e.*, partaking of the sacrament.

—THE *Indian Auxiliary* of the Salvation Army, with reference to the letters that have appeared in our columns, says :

Some very bitter letters have been published against our work by some of the Gujarat Missionaries. We could easily have answered these imputations but have refrained from doing so.

1st. Because we felt sure that none of our friends and auxiliaries would for a moment believe the charges of deliberate untruthfulness that had been brought against us.

2nd. Because we were engaged in a great work and had no time to descend into the arena of controversy.

3rd. Because we felt sure that the Lord would vindicate us and His work by giving us still greater victories.

4th. But chiefly because we could not clear ourselves without completely ruining the character of those who were opposing us, whose actions, if brought to the light, must be condemned by the Christian Public. We dread lest such an exposure should tend to throw discredit on the labors of devoted missionaries in other places, and thus seriously injure the progress of the Gospel in India.

—THE General Conference (Quadrennial) of the M. E. Church met in Philadelphia May 1, and out of 417 members entitled to sit 369 answered to the roll call on that day. The ten bishops of the Church were present at the opening services, though Bishop Simpson was suffering from illness and soon had to retire. Some new bishops will probably be chosen. There is a proposition to have a resident missionary for India and China, and another for the missions in Europe, instead of sending one of the home bishops every second year to visit the foreign Conferences. As the rotation of Bishops is said to be a constitutional necessity, it is proposed to let the bishop remain three or four years in the foreign circuit. Some in this country think that missionary bishops should be appointed as in the Protestant Episcopal Church. It is easy to see advantages in this, and not difficult to find disadvantages. Another question that will occupy the attention of the Conference is the modification of the rule by which ministerial terms are made for three years. Some would have the appointments made every year, not for the purpose of diminishing the term, but of lengthening it, preachers being appointed to the same charge year after year, when occasion demands. So long as we have not the gift of tongues, some modificotion of the rule is demanded in foreign fields.

—WITH reference to the Holkar's stipulation that missionaries resident in his State must be under his jurisdiction and amenable to the laws of the State, Mr. Wilkie, in behalf of the Canadian Mission, says :

"As one of their laws forbids altogether every form of Mission Work, what advantage could we hope for as Missionaries by becoming amenable to their laws."

Some months ago, Mr. Wilkie asked to be allowed to address the Durbar directly, and was informed that his communications must be made through the Agent Governor-General. He only addressed the latter when he found there was no alternative.

As was explained in the reply to the Durbar letter of May 14th, the only condition upon which I can work is that I become a subject of the Maharajah i. e. that I put myself in such a position that I may not be able, as now, to appeal to the British Authorities in the case of trouble. This too the Maharajah is insisting on, I fear, as the only condition, because he knows it is an impossible one.

—THE Church of Rome has always found it convenient to traduce the character of those who speak against that Church, and save herself the trouble of refuting the allegations urged against her by teaching her children to regard them as falsehoods. The *Bombay Catholic Examiner*, true to these traditions, denounces as fictions and inventions the facts reported by the *Independent* and quoted by us, under the head of Protestant Trials in Spain.

—THE people of Madras, as represented by the English papers there, seem to be wonderfully attached to their Governor, and cannot bear that he should leave them for the hills at the time of the annual migration. They are protesting loudly against this temporary separation. To be sure, every body goes that can go, including these protesters themselves. In Bombay the fever of devotion to H. E. the Governor does not reach so high a point, and he goes to the hills when he likes and nobody makes himself unhappy about it.

—BABOO Pratap Chunder Moozumdar invites the congregation of the Brahmo Somaj to attend Sunday services at his house. We infer from this that a reconciliation of the divided house has been found impracticable.

—THERE is some reason to fear that the report about the fall of Berber and the slaughter of the European and other residents there, is true. There now only remain Khartoum in the interior and Sonakim on the coast. It is stated that England is to *lend* Egypt eight millions more, and consents to the multiple control. Egypt has two Niles, the one from the interior offering to make her the richest of countries, and the other (of gold) from England, and yet she is hopelessly bankrupt, and the wisdom of the wisest statesmen stultifies itself in the effort to save her from the curse pronounced thousands of years ago, that she should be the basest of kingdoms.

—WE observe that six *wealthy* Brahmin *mendicants*, have been arrested and fined for gambling in Bombay. There are too many of these monied meddicants in Bombay, trading on their religious reputation.

NOTICES OF BOOKS AND REPORTS.

Erratum. In our notice of Dr. Mitchell's book on the Religion of the Parsees, in our last issue, we said :

"Dr. Mitchell, in the conclusion of his work, points out a number of particulars in which the religion of the Zend-Avesta strikingly differs from *Hinduism*."

This last word was a slip of the pen for Christianity. (Dr. M.'s book is to be had for a few annas at the Bombay Tract and Book Depot.)

"HINTS on Gardening in India." This is the 3rd Edition, enlarged and improved, of a work prepared by Mr. G. M. Woodrow of Gunesh Kind, Poona. The Hints were originally published for the use of the soldiers who competed for the prizes for good gardening offered by the Government. But amateur cultivators are daily becoming more numerous in India, and there are many who will greatly prize the information embodied in this book. The book is a handy one of about 300 pp.; the matter is well arranged and there is a copious index. The conditions of successful cultivation are dwelt upon: soil, manure, irrigation, propagation in its different modes, pruning, transplanting, potting, conservatories, fences, &c. Orchids and ferns receive due notice. Lists of trees, ornamental, fruit-trees, climbers, vegetables, &c. are given. Education Society's Press, Byculla. Price Rs. 2.

"THE Lord's Supper Historically Considered." By the Rev. G. A. Jacob, D. D., author of the Ecclesiastical Polity of the New Testament. Oxford University Press, 1884. Dr. Hebert's large work on the History of the Lord's Supper, as traced in uninspired teaching, has been much used in the preparation of this thin volume of 82 pp. This book is well fitted to be useful to all who are in danger of viewing the Lord's Supper not as it is simply stated by the Founder himself, but as it was looked at by those who valued their own exaltation more than they did the truth of Scripture. Dr. Jacob carefully notes in the writers of the first four centuries the gradual and cumulative deviations from the simplicity of the Gospel record. By the year 460 the sacrificial theory had gained a firm hold. In the next four centuries the evil tendency found a still more portentous development. The adoration of the elements may be traced, it is thought, to the 4th century, in an incipient state, and when fully developed was soon followed by Mariolatry and Miraculous Legends and the Denial of the Cup to the laity. The second part of the book treats of the last six centuries and traces the gradual resurrection of the true doctrine. But error is not easily exorcised in this world. The evil spirit cast out, returns from dry places, and finding the house empty, reoccupies it with seven other spirits worse than himself. The following passage from this work, will give the reader an idea of its drift and worth.

Let us look back upon the whole path along which this history has led us. It shows us first of all a divinely simple ordinance, clear and bright, and overflowing with Gospel grace and truth, in the hands of the Apostles, and in the inspired pages of the New Testament. And then, as the traditional teaching of uninspired men prevailed more and more in the post-apostolic Church, there came declension and error creeping on and on, and gradually overlaying it and distorting it with their evil works, and at last utterly changing its character and purpose, and making it a very centre and source of idolatrous superstition. Again, from the darkness with which Christendom had been overspread, light, by the good providence of God, began to dawn; and with the opening of the Scriptures, and the general reformation of religion, this hallowed rite was restored, especially for British Christians, to substantially its primitive use and its apostolic simplicity. But alas some germs of error again crept in. Unguarded expressions and ambiguous words obscured the simple truth which had been so happily regained, and left some impression even on the formularies of the Church. A stream of man's traditions flowed on. It seemed as if men could not keep themselves from again interfering with the Saviour's legacy, and marring its simple purity with their subtleties and

imaginations. The way was thus prepared for greater mischief. And now we have the old mediaeval Church system, which the Reformation cast off, appearing again more or less thinly disguised, if disguised at all, and putting itself forward with yearly increasing influence, and claiming to have an acknowledged place on the platform of the Church of England.

Is this to continue and go forward, and to be welcomed or acqiesced in as one of the legitimate aspects of many-sided truth,—one of the forms of Scriptural Catholicity?

Let us not deceive ourselves about the gravity of this question. This doctrine of the Lord's Supper never stands alone. It came in former times, and it comes now, with a train of will-worship, idolatries, and other debasing superstitions behind it; with the whole dominion of a false priesthood arrogating to itself an unscriptural and superhuman power, and corrupting and enslaving the consciences and lives of men, women, and children through the contaminating influence of the Confessional, and by the assumption of a power to forgive sins. It came in former times, and it comes now, as a most essential part of a religious system which makes the word of God of none effect by its traditions, and has proved itself the enemy of man by its hostility to civil and religious liberty.

The Missionary Review. May—June. This is the Magazine conducted by the Rev. R. G. Wilder formerly of Western India. He continues his vigorous onslaught on the Secretaries and Directors of Foreign Missionary Societies. It is a great grief to him that they should have so much larger salaries than the missionaries. He would have men chosen who will do the work without remuneration. But there is a great deal of intelligence concerning Missions of all bodies brought together in this periodical. The Editor has much to say of a case which "has intensely agitated the three (Am.) Presbyterian missions in N. India for six years" the *gravamen* in which is that the action of a Presbytery concerning a member has been ignored by the Missionary Society.

The Christian College Magazine. June. Contents: Authority and Inquiry; R. Scott, M. A.—The Pedigree of English; G. Milne Rae. M. A.—India under her Native Princes; Lt. Col. Osborn.—Fuji-yama; J. D. Marshall, M. A.—The Wanderer; M. R. Weld, B. A.—Literary Notices, Science jottings, Queries and Postscript. There is much that is valuable in the first article, and our Hindoo friends would do well to read it carefully. We make a brief extract:

In India, at this hour, it must be confessed that the earnest inquirer is in a trying and difficult position. The far-reaching past of his country lies behind, discredited. Hinduism, his natural authority, has lost its high place. For the progress of knowledge and of thought has revealed mountains of error and has borne the educated into new regions of intellectual life. If Christianity comes from Europe with the authority of the west, still it is an authority without, it has never been known with sympathy, never wound itself round the heart, never been regarded but with the repulsion that exists where there is no attraction. And the student not unnaturally prejudges that all religions are the same; that others have no more real authority than his own. Hence the too common tendency to reject all authority, to decline serious inquiry, and to abide in scepticism and unbelief. But the questions of religion are of too great importance to be summarily set aside.

Indian Baptist, June. Contents; The Month. True Wisdom and False.—Church-building; Artificially hatched Christians.—Do Infants need Regeneration?—Praise-Meeting.— Correspondence.— News and Notes.

We have received the following: Report of the London Miss, Society's Travancore Missions.—Testimonials of Mrs. Rebekah Simeon, Passed Midwife.—House of Hope Report.—Report of the Indian Female Normal School and Instruction Society.—Anglo-Indian Evangelization Society.—Free Church of Scotland's Madras Mission Report.—Report of the Bombay Tract and Book Society. — Evangelization by Book Post.

The Bombay Guardian.

SATURDAY, JUNE 14, 1884

IS SANCTIFICATION IMMEDIATE?

We have placed elsewhere an extract from a private letter giving the opinion of the writer about General Gordon. The same writer goes on to say:

"But I must confess to you that the declaration of some Christian that on some particular morning or afternoon, he received "sanctification," does me no good. For in fact, I don't believe it, that is, if by sanctification is meant a deliverance once for all from every tendency to sin in thought, feeling or desire. The word *sanctification* in the Scriptures means a *setting apart*, a *consecration*, one might say. Now in Gordon, the surrender of himself to God was permanent, continuous. He said, having surrendered myself to God, there is nothing which I can call my own."

That there is room for skepticism with regard to some of the professions made of holiness, as with regard to some of the professions made of conversion, we cannot deny. Some who hear the word of God and anon with joy receive it, show afterwards that they have it not. They are not well instructed with regard to what is involved in conversion, and mistake some unusual emotion of which they are conscious for the tokens of this change. The same thing may occur among those who believe that sanctification is a particular blessing to be received by faith. We are told in Scripture to try the spirits. There are certain fruits of the Spirit which show that the individual is fully guided by the Spirit. But our correspondent does not believe that Sanctification is a particular blessing to be received at a particular time. What are the facts of the case, as exhibited in Scripture?

Every believer is holy. Believers are called saints in the New Testament. By faith a man is united to Christ, as the branch and vine are united. The fulness of the vine is available for the branch. The fulness of Christ is available for the believer,—in the measure of the latter's faith. All things pertaining to life and godliness are given us in Christ, given to us, to be appropriated by us and revealed, as our faith and consecration may permit. The believer has the holiness of Christ, not merely as a ground of reliance in drawing near to God, but as a power within himself enabling him to do all the will of God. But this is a great mystery until the soul has had experience of it: how a divine infinite Spirit can work through the wayward finite spirit of man. There are almost always misconceptions of it in the mind of the young convert, and in some instances it is to be feared that these misconceptions go with him to the end. The most essential condition of making the discovery is to find out one's utter inability to do or be what is right in God's sight. There is none good, save one, that is God. Whether a man be converted or unconverted, he cannot please God while he is relying upon himself for the ability to do it, or disposed to accredit himself with the doing of it. The grand preliminary step is to die unto himself; to discover the totality of his depravity, making it impossible for him to serve God aright through any endeavours of his own. They who find in the Scriptures an eighth chapter of Romans, and decide that it is their privilege to have this experience, and resolve to seek it until they find it, may have an experience like that pourtrayed in Rom. vii. for a season, but in some bright hour will learn that what they cannot do, no matter what their light or their endeavours, the Spirit of God can do in them and through them, when they once believe in his omnipotence in the region of their corrupt affections and paralyzed will. It is like coming out of darkness into marvellous light, when the law of the Spirit of life in Christ Jesus hath made them free from the law of sin and death. It seemed to them before that Christ with his omnipotence was in the heavens, now they find that he with his omnipotence abides in their heart, and that they can do all through Christ who strengtheneth them. The sense of relief is as though the globe were taken from the shoulders. They revel in the all sufficiency of Christ, and nothing in the future has any power to alarm them. They see the meaning of the words, Christ made of God unto us wisdom and righteousness and sanctification and redemption as they never had done before. They find out that in Christ they have all the holiness that God wishes them to have. Are they perfectly sanctified? Yes, in the sense that Christ is their perfect sanctification, but not in the sense that they are become objects of complacency to themselves, or that they have in themselves any guarantee that they will not sin to-morrow. But they have found out that there is no necessity and no occasion for sinning; they are filled with an intense hatred of sin in all its forms; they are aware that in Christ it is their privilege always to overcome. So they go on, instant in prayer, searching ever the Scriptures, watching against temptation, and by the grace of God they are enabled to endure unto the end. But woe unto them if at any time they forget their absolute dependence on Jesus, and imagine that their springs are in themselves. "Being made partakers of a divine nature, using all diligence, add to your faith virtue and to virtue knowledge, &c. &c. that Christ may be magnified in your body." In Phil; iii. Paul says that Christians are perfect, and yet are not perfect. "As many, therefore as are perfect." "Not as though I were perfect." They are *perfect* in the sense that they know Christ as all-sufficient for their needs; *not perfect* in the sense that they know not all the fulness that is in Christ. Every branch that beareth

fruit is purged that it may bear more The branch is perfect, undefective, but is not yet full-grown.

ADDITIONAL REMINISCENCES. XI.

Extracts from diary. Bombay, 1863.

"I the Lord will hasten it in its time." God will hasten it. According to the urgency of our prayers, God will hasten it. Nevertheless it will only come in a time suitable for it. All things must be adapted to it. And God can only hasten it, by hastening this external adaptation. This he is now doing. He is turning the world upside down by his providences. It would seem as though this were the time, and as though prayer were the only thing now needed.

Feb. 24. "Thou hast enlarged me when I was in distress."—The recollection of what God has done for me in other days is wonderfully strengthening to my faith and hope. I feel confident that in his own good time God will bring me out into a broad place. Since yesterday I am rejoicing in the love of Christ more than usual. I do not generally feel as I should the obligation to entertain a lively sense of Christ's love. I get absorbed in an aim, and neglect to meditate upon the secret of the Lord, upon that name written on a white stone, which none but he that hath can read, in a word upon that love which passeth knowledge, and which is so wonderfully pourtrayed in the Canticles. I want to feel henceforth the obligation to commune with this most loving Bridegroom, when in the street and surrounded by men. If I may retain at such times a sense of the Saviour's presence, and a suitable recollection of who the Saviour is, I shall be mightier than all who come against me. The Lord himself help me.—One thought is precious to me this morning, viz., that when Christ's truth is in my heart, Christ is in my heart. "Abide in me, and I in you"—and—"if my words abide in you." This is the only way Christ manifests himself to me, by the word. He is the Truth in the Word. There is infinite power and infinite love in the Word. The Word is the throne of Christ. Just as a man has true faith, will Christ's word be to him a manifestation of Christ. I conceive that this thought may, with the aid of the Holy Ghost, be prolific of great results. "All things are possible to him that believeth" that Christ is in the Word.

How great the goodness of the Lord to me of late. How many prayers has he answered. With the most surprising ease, he has brought me out of huge difficulties. The fact that I am in this house, should be a guarantee to me that God will perfect that which concerneth me.

All my blessings have been out of the Word. What an effect should this thought have on me, in leading me to seek the treasures of that Word. God in fact gave me all blessings when he gave me the Word,—and I am responsible to take them out. In the word is that manifold grace, of which I am made a steward.

Feb. 25. Am thinking to day of the power of God to do mighty things in minutest points of time; so that however suddenly I may be assaulted, God is as able to deliver me as if there had been abundant warning. He spake and it was done. Let there be light and there was light. In every second, light travels 200,000 miles. At the word of Joshua, he arrested this world, performing millions of new operations in an instant. "Immediately he was made whole." The dead are to be raised in the twinkling of an eye. There is no restraint to him at all.—(Moreover he foreknows all things from the foundation of the world.)—Between the moment when my tongue begins to move and that in which the word is uttered there is time for God to send an earthquake, or by any one of a hundred means to create a panic, and put all by-standers to flight. When about to put my foot on some new word of God, let me not be afraid; God will remember his own holy name; and sooner than see me given over to shame and confusion, he will thrust in some flash of power, and hinder the step from being taken. I may be as quick as I can, I may dash with all energy and power upon it; nevertheless, God will be quicker. I need not be afraid of outstripping him or taking him by surprise.—Peter doubtless was sinking rapidly, but Christ was quicker.—The vessel seemed irretrievably lost when Christ spoke to the winds and waves. God can divide a minute into as many parts as he pleases, and in a minute can perform a work consisting of a million sequent parts, if he pleases.—God can act as swiftly as he can think. He is surrounded by none of the hindrances that we encounter, and everything is just what his thought makes it. Now let me remember how rapidly even I can think, much more the infinite God.—He can arrest the globe I stand on, in less time than the mere thought would require in my mind; and if he can do that he can of course in the same moment, perform any other change. Therefore inasmuch as God can never be taken by surprise, let me never be taken by surprise.—He can hinder my words from reaching the ears of those around me. They can only reach their ears by an exertion of his power; and if his own glory were at stake, certainly he would arrest those currents of sound.

"All power is given unto me in heaven and in earth."—All power. Wherever I see any power let me remember that it is Christ's. When men set themselves in their strength against me, and parade their power before my eyes, let me remember that that power is Christ's. He lends it to them from moment to moment. Their power is as absolutely his as mine is.—He lets them have power, that he may have something to subdue. It is more to his glory to subdue the strong than the weak, there is a greater display of his own power in such a victory, therefore he lends them strength. It is in order that I may have the greater victory, that he suffers them to exhibit power in opposition. If I retire from the conflict without triumphing, I deny that word "all power is given me."—For "he that is in us is greater than he who is in the world." It is a great sin to impeach this truth. The whole church does it; let me not do it.—"Thanks be unto God which always causeth us to triumph in Christ Jesus."—"To him that overcometh will I give power over the nations, and he shall rule them with a rod of iron." How can he do this? Simply by giving him faith in the word.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—In the interests of truth I am again compelled to ask you for space in your paper for a few remarks. I find in the "*Indian War Cry*" of the 2nd instant the following advertisement, "Wanted! There are a number of poor people, widows and others, who are in great need of some help. Some have been already ordered to pull down their huts and move elsewhere. Others are being held back by fear of being treated the same way having children dependent on them. We want immediately to start A POOR FUND. This will be placed under the management of the local Jamadars who will keep a statement of income and expenditure." The place where this great want is felt is not stated, and there is something covert and cowardly in the whole tenour and tone of the appeal. I can however, throw light on the matter. The place intended is evidently the Christian village of Shahawadi, founded and hitherto cared for by the Irish Mission. The want is money—if I may be allowed to speak plainly—to purchase soldiers for the Salvation Army. Mr. Tucker evidently has not laid the whole facts before the public. I shall with pleasure help him.

In the huts to which he refers two persons took *mukti*; one is called Trikam, the other Bugo. The latter immediatly on doing so left the place to act as caretaker of a church at Sabermathi, the other remained. I sent for the man who remained, but he replied through my messenger that it was *too hot* for him to come. It is absolutely UNTRUE that either of the men, or any one else, received orders from me to pull down their huts. Both are strong men, able, I don't say willing, to support themselves and have hitherto been obliged to do so, not having found any one simple enough to propose to support them. Now for the widows. One widow has for a number of years been dependent to a great extent on charity which I have endeavoured to give in such a way as not to take away from her her self-respect. When she was ill I had her treated in hospital: her two children I have educated. One is in the Orphanage at Surat, and for the other under her own care she receives a monthly allowance on the condition of her presenting a certificate of the child's regular attendance at school. Last year she received a small gratuity for the repair of her hut; this year she has been trying to play off Mr. Tucker against me, and the day before I left Ahmedabad she came to me with a rather exaggerated demand for money, on the ground, forsooth, that Mr. Tucker would give her Rs. 20 to rebuild her hut—Rs. 5 would content her from me. I did not choose to become a competitor with Mr. Tucker for the widow. He can have her for Rs. 5 and thus save the public Rs. 15 of the amount estimated to purchase her for the Salvation Army. There are some others who by a liberal use of rupees can be enlisted in the S. A. provided regular salaries for doing nothing are attached to the *mukti-fauj* service. Whilst on this subject I may be allowed to state that since I received charge of Ahmedabad I have steadily and firmly pursued the policy of making the Christian community entirely dependent on *their own* exertions for support. Only in cases of sickness and real distress has any help been afforded. I know the people of the village better than Mr. Tucker does, and I confidently affirm, without fear of contradiction, that his adherents, one and all, are those who have joined him from MOTIVES OTHER THAN SPIRITUAL, and the majority of them in the hope of obtaining HELP. An example, One morning as I was passing the residence of a man who for years had in vain striven to extract money from me, either on loan or otherwise, he called me into his house and said, "What do you advise me to do? The ganchi (his creditor) is down on me." I said to him, "Go to Mr. Tucker." "No, no," said her, "give me your advice." I replied, "this is neither the time nor place for advice on this subject." He forthwith joined the Army and is looking out for the shower of rupees which I have heard (and this appeal supports the rumour) Mr. Tucker proposes to rain on his army adherents in Shahawadi. Mr. Tucker's Jamadar (who is to keep the accounts of the Poor Fund) has received notice from his creditor to pay up to the tune of Rs. 600. Let the "shower of rupees" come. It must be a continuous one, one that in its abundance will produce rottenness and mildew instead of fruit. I hope that some old debts owing to the Irish Mission will be cleared off by Mr. Tucker. Honesty towards the Mission, I should say, would be one means of attaining to that perfection so loudly boasted of by Salvationists. The Army at Ahmedabad is largerly depending on rupees. Mr. Tucker has evidently at last grasped the situation, and hence his appeal to the public to uphold him.

A word or two in reference to your statement of Mr. Tucker's case. A libel more unjust and untrue never was made on any people

than that made by Mr. Tucker upon the Christians of this mission who refused his *mud*. I can give many instances of godly men converted years ago who have ever since their becoming Christians adorned the doctrine of God their Saviour, who have been classed among the unsaved by Mr. Tucker and his followers because they would not LIE by stating that they were saved by Mr. Tucker's formula. I give it as my candid and unprejudiced opinion that there is no difference in the number of the saved since Mr. Tucker appeared on the scene. Christian men of ripe experience in the Divine life such as Deshaibhai, Ajubhai, Ramdas, Ishwardas, Rambhai, Jeysing, Vishwas, Bhugwanbhai, Chiba and many others whom I could mention are "unsaved," whilst Pramanik living in open adultery, takes a leading part at a "grand holiness meeting," and is a "real good earnest capable man equal to any emergency." From such "entire sanctification" I can only pray that God will preserve the church of Christ in this land. I know that it is not the kind consistently advocated in your columns. But "perfectionism" was not the only false doctrine with which I charged Mr. Tucker. I charged him with confounding sanctification and justification, faith and assurance, and with heresy on the subject of the sacraments, and I am not unwilling to substantiate my charges.

One word in reference to Mr. Tucker's threat. I deny that the meeting was a religious one in the sense ascribed to it, and I affirm it was a meeting on the public road between Mr. Tucker and two members of my congregation with the intention of seducing them from their allegiance to their church, and that I caught Mr. Tucker in the act, at which no doubt he was annoyed and lost his temper. Mr. Tucker's threat was an empty one and he knew it. Had there been a disturbance I have no doubt he would only have been too glad to have carried out the orders of Mr. Booth (see P. 4, C. 3, S. 3 and Ph. 67 and 68 of the Orders and Regulations of the S. A.)

I am very faithfully yours,
WILLIAM BEATTY.

June 11th 1884.

AN ASSASSIN OF GIRLS.

DEAR SIR,—In a recent issue of a Western paper, I read this little notice under the heading "The assassin of twenty girls, and how he met his fate." "Vienna, April 22nd, Hugo Schenck and Karl Schlossareke, who murdered twenty servant girls, were hanged in the Court yard inside the prison here to-day. Schenck, who was a remarkably handsome man, found servant girls that had some money laid by; made love to them and prevailing upon them to draw their money and elope with him, he would take them to a secluded spot and murder them. He had become quite wealthy."

What should society do with such fiends? And yet, Christian reader, was not Schenck to be thanked for not sending his victims to Bombay, where under the protection of the Government he might have farmed them out to the lust of Parsee, Mahomedan and European rakes, drawing their extra gains by this life into his fattening money bags? Was it fiendishly cruel to rob those servant girls of their wages, their virtue and their lives? Mr. Editor, what would you say of the public opinion of a community so callous or careless (which?) that could quietly allow such men as Schenck and Schlossareke to carry on their hellish work without raising an outcry for justice? Now, Sir, can you inform me who those Europeans are that occupy a large house on Grant Road commanding a view of the entrance to the street given up by the city authorities to fallen women? What is their occupation? Why are they in our city? What is their business? Are they gentlemen, mechanics, or tradesmen? The police know. You know Sir. You have raised a cry against them before. Yes they are tradesmen, as Schenck and Schlossareke were, with this difference, the latter murdered their helpless victims, but these tolerated fiends expose them on the shambles in that street that they may squeeze the very last pice out of their prey before the morgue or the Hospital dead house claims their dishonoured bodies. "Jostle her bones over the stones, she is only a harlot whom nobody owns," might now appropriately be chanted, as what is left of this strange money making machine is trundled off to the potter's field. Horrible! you say. Aye, my reader, your feelings are formed in a strange mould if you cry not, Horrible! Would to God I were describing some of the crimes winked at by Turk or Abysinnian and not by a Christian Municipality. Would to God rather that such things could not possibly be. I am not romancing, I am writing facts. Many of the women kept in that street are used simply to gather money at the price of their honour, their health, their lives, for those men—their owners, who live in a tenament house on Grant Road. Ought such things to be? Not so long as there is a voice to cry out against the iniquity, a pen to write against it and a hand to crush it. You could not think, Christian lady, of visiting such a street to see and hear for yourselves; go then to the Hospital where women rotting with disease which they have contracted that men might be enriched or—worse, go talk kindly to the poor women, show that you have a heart and mark me, if you do not hear tales of tragedies more harrowing to a real humanity-loving soul than the stage could produce on its boards. Let me outline one. I heard it from the lips of a Christian lady. She said: "I found on one of my visits to the Hospital a young woman lying on a cot in the female ward. As she told me she "No yorstand English." I sang a little Hymn;

"I gave my life for thee,
My precious blood I shed

That thou mightest ransomed be" &c.

with the hope that the music might reach her. When I came again I missed her, nor did I hear anything of her for several months. One day, nine months after the above incident, while again visiting the Hospital, Dr.—said 'There is a woman in one of the private wards that you might assist.' I went with him. As soon as I entered, a poor diseased creature held out her hands and cried "Oh! Oh!" She looked disappointed when she saw that I did not recognize her. "You no remember sing I gave my life for thee?" she asked me; now the scene was recalled. But what a wreck. 'God knows how I have lived since then'—the woman said. Little by little came the story. Until fifteen she had lived the innocent girl life of a village peasant in Germany. About that time a stranger came to their village. He became acquainted in the girl's family, proposed for her hand, and as he was a prosperous tailor in Bombay (so he reported) the parents gave their consent, and in the village Church the marriage ceremony was performed. He brought her to Bombay, and after a few days spent in a boarding house took her to that street. She could only speak her native tongue; but she soon discovered the character of her surroundings and the design of her so called husband. She said "I fell at his feet, I begged him to take me away, to send me back home; but to what purpose, he shut me up in a room telling me I must live as did the other women in the street; he beat beat beat me, he starved me, he would not let me go, he beat, beat, beat me (her words) until I yielded. What could I do, a poor helpless girl, a stranger, not even knowing the tongue of the people about me." This poor girl had been four years toiling in that vile market when our lady friend sang to her about the Friend of sinners. She was not alone in woe and living death. In that horrible street to-day are others like her. Where are your sympathies, where your Christian principles, where your sense of right that you cry not out against this infamous state of things? Shall those women—vile as they are, still be your sisters, shall they drag on though their horrible lives, while you sigh and do nothing? Are there no Christian women, with the hearts of women, in this city? I tell you that such things *could exist* in your very midst with Church of England, Methodist, and Baptist congregations worshipping within ear shot of the sound of the hideous revelries,—what must a God of Love and Mercy think of it? "Hang morality, says one. Why urge that objection to a state of things that must be." Well I am taking the platform of public morals and common decency. A Christian lady raised a cry against those dealers in women, those traffickers in lust whose vile habitations disgrace and dishonor Grant Road and this city. Three years ago she spoke and they left the city proceeding as far as Aden; but only to return, and that too without a protest. I but plead sir that these things—disgusting though they be, be looked into. Have we a right to ignore such questions?

W. X. Y.

NOTICES.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club)
Pastor—The Rev. William Bell, M. A.
Sunday Services at 7-30 A. M. and 6 P. M.

M. E. CHURCH SERVICES, BOMBAY.

SUNDAY. GRANT ROAD, Eng. 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 4 p. m. Dean Lane, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. Mazagon, Eng. 11. a. m. and 6 p. m. S. School, 9-30 a. m.—*Prayer meetings* at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

Received for Gospel Hall, Picket Road, from a Friend, Rs. 10; R. S. A. 5; Miss A., Mazagon, Rs. 5; Mrs. L. E. F. 10.

METHODIST CHURCH SERVICES.

Sunday the 15st June 1884.

Grant Road.

7-30 A. M. Sunday School; 8-30 A. M. Sermon by Rev. G. Bowen; 6 P. M. Sermon by Dr. J. S. Stone.

MAZAGON.

4-30 P. M. Sunday School; 11 A. M. Sermon by Dr. J. S. Stone; 6 P. M. Sermon by Rev. W. Stephens.

DEAN LANE HALL, FORT.

9-30 A. M. Sunday School and Bible class with black-board illustration by Dr. J. S. Stone; (All are cordially invited) 11 A. M. Sermon by Rev. W. H. Stephens; 6 P. M. Sermon by Mr. Morris.

Epitome of News.

SATURDAY, JUNE 7.

—*Bombay Gazette*; Madras: This morning Private Michael Brine of the South Wales Borderers, garrisoning Fort St. George, fired at Adjutant Clements, of the same regiment, from an upstairs verandah, and on the Adjutant running upstairs with a guard to secure Brine, the latter shot himself through the head. Death was instantaneous. An inquest was held this afternoon, the verdict being that the deceased had committed suicide by shooting himself while in a state of temporary insanity. Adjutant Clements was not injured, the bullet

having struck the ground near his feet. Colonel Weldon, Chief Presidency Magistrate at Madras, has received instructions to hold a Court of Inquiry to investigate the circumstances.

—Same: What is Major Tucker about? A correspondent informs us that through the instrumentality of the Bombay Mahomedan Preaching Association one of the members of the Salvation Army has been induced to discard the doctrine of "blood and fire," and embrace Mahomedanism.

—A polo player yesterday broke his right arm in a fall from his pony, whose legs were also broken.

Monday, June 9.

—Some stables at Pydhonie were burned down yesterday.

—*Englishman*: Lieutenant Dupuis was returning from Mount Zargun on Sunday evening when he was overtaken by a band of Yasnawzai Pathans, who first hustled him, and then whilst crossing a narrow bridge, over a *nulla*, at the bottom of which there is flowing water, pushed him off the plank and pelted him to death with stones. The body was first hidden beneath the water and then removed and buried on a low hill.

Tuesday, June 10.

—*Times of India*; Madras: A sad fatal accident has happened to a daughter of Major C. V. Fisher, Ordnance Department. Major Fisher's son, a lad of 13 years, was shooting birds with a saloon rifle, when the weapon accidentally went off, the bullet lodging in the body of the girl, a child, aged nine years, who was playing near. The unfortunate child died about 24 hours after the occurrence, of hemorrhage of the left lung, the bullet having struck her under the left arm.

—Same; Lahore: The Brahmin who posted the seditious placards in the city of Umritsur recently was on Saturday sentenced to one year's rigorous imprisonment.

—*Bombay Gazette*: Under present circumstances the railway to Quetta, which was virtually begun in November last, though only as a road, is the most interesting and politically the most important. The works are now in full operation. Some 20,000 men, five companies of Sappers, and one regiment of Madras Pioneers are employed upon them, and two more companies of Sappers are *en route*. The railway, it is expected, will be open in two years. Colonel Browne, R. E., is carrying on the works, which are, on a considerable portion of the route, of a sufficiently formidable kind. The line starts from the existing terminus of Nari Gorge—the station beyond Sibi—goes up the ghants for a distance of 119 miles to the Pishin plateau, and thence across the plateau for fifty miles to Killa Abdulla in the north-west, the Quetta branch of twenty miles leaving the main line at Kasim Killa.

—In cutting a trench in the Bois de Boulogne near the Château de Madrid, for the laying of a telephone-wire, the workmen have found a whole series of coins struck under Valois, from 1337 to 1342. Nearly all are in a good state of preservation.

—*Overland Mail*, May 23: The deaths recorded this week include:—Major W. E. Hilliard; Captain H. Humphreys; Captain H. C. Hawkins; Sir W. Brown; Lieutenant General F. H. Scott; Professor M. O'Keefe; and Prince Leopold of Saxe Coburg.

The Rev. William Boyd-Carpenter, M.A., vicar of Christ Church, Lancaster Gate, and canon of Windsor, has been nominated as the successor of Dr. Bickersteth in the bishopric of Ripon. He is the author, *inter alia*, of "Thoughts on prayer," "Heart Healing," "Footprints of the Saviour," "Prophets of Christendom," and "Narcissus," and he has also contributed to Bishop Ellicott's "New Testament for English Readers." The new bishop has been twice married.

—*Indian Chr. Herald*: In our reference, last week, to the Hindu lady who had given her heart to Jesus on a despairful sick-bed, we deeply regret to have misunderstood our informant in one vital particular. We made a sad mistake in representing her as having already passed away. She still lingers on, courting Christian visitors, Christian hymns, Christian prayers, Christian talk. Humanly speaking, she has no chance of recovery, but she is not, in the least, afraid to die. She realizes the love of Jesus, and finds peace and joy in the experience. Her friends and relatives take note of the comfort and relief Christian exercises bring to her, and put every facility in the way of her Christian friends. We commend her to the prayers of our Christian readers.

—Sir Henry Ramsay, Commissioner of Kumaon, is leaving India. The *Indian Witness* says: Hospitals and school-houses, and bridges, canals and flowing mills, and, most notable of all, vast tracts of fertile land reclaimed from the forest and converted into fields and gardens of rare beauty, all bear witness to the good work done by a man who comprehended what the duty of a ruler in a backward Indian province really is.

—Same: Mr. Moody has written to a friend in Cincinnati expressing a hope that he will be able to conduct a campaign in that city next winter. If his plans at the time of writing this letter have not since been changed, we suppose we must give up all hope of seeing him in India next year. We need not, however, give up our expectation of a great revival. God can work by many or by few, and will assuredly bless an earnest and believing effort put forth by the Christians of India.

An extraordinary spectacle was witnessed on the *maidan* last Friday evening. A debate had been arranged between a Mahomedan *moulvi* and a Native Christian preacher from Patna, and at five o'clock a crowd, estimated at from five to ten thousand persons, assembled at the Ochterlony monument and listened for two or three hours to the addresses of the two disputants. The order was good, and the people maintained their good humor throughout.

Wednesday, June 11.

—*Mahratta*: There is a very valuable lesson to learn in the resolution which was passed at the last meeting of the Bombay Mill-owners Association. With the object of finding out new markets for their goods they have resolved upon deputing Agents to the different Asiatic ports and finding out at an expenditure of about 12000 Rs. where they can profitably send their goods. This is proceeding in the right direction and truly in the lead of English Enterprizers. Sending Agents to inquire where a suitable market can be found for particular goods is a purely English commercial tactic and inasmuch as it is impossible to stop the influence of English manners and customs upon our living it is necessary that our merchants should follow in the wake of their English leaders. The metal trade of this city has almost come to a deadlock and in the course of the next couple of years it is feared it will arrive at the stationary stage. There are parts of this presidency where goods from Poona have not reached and if the metal dealers combine to raise a subscription and depute Agents to find out markets for their ware we have not the least doubt that in a very short period of time the fruits will be reaped and the metal trade of the city will more than double. The same may be said of silk and cloth trade. Somebody should interest himself in the affair and explain this to the merchants: What is the Trade's Association doing?

—*Times of India*: The real facts connected with the recent atrocious murder of Lieutenant Dupuis, near Quetta, are as follow. The unforunate young officer was returning from Zerghan, where he had been climbing, when he was seen by an Afghan and two boys, one aged 14 and the other 18. They made up their minds to murder the British officer, and followed him for about six miles. At last Dupuis came to a narrow ravine, which was crossed by two planks covered with earth. When he was half across the man got up to him. Dupuis hearing steps turned round and the Afghan pushed him off the planks. He fell about 16 feet, but although he was partially stunned, he fired two shots, which unfortunately missed. The Afghan and his companions then stoned him to death. Afterwards they hid the body in water, but when the search party came near removed it five miles off and buried it. The villagers denied any knowledge of the matter, but the chief, having arrived with trackers, blood was found on the rocks below the planks and all discovered. It appeared, too, that the chief had himself helped to remove the body, but the villagers being afraid of the murderer, who was a very powerful man, gave no information. The man was hanged and burned, the two boys transported for life, and the chief for two years. All Quetta turned out in uniform at the funeral. Poor Dupuis was fearfully wounded about the head by the stones. The whole of the Hau valley, especially the inhabitants of Yurok, have been summarily punished by a fine of rupees ten thousand and the loss of a fourth part of their crops.

—*Christian*: In his recent address as Chairman of the Congregational Union, Dr. Parker made some vigorous remarks on the relation of the Churches to the Christian Press. He thinks, and rightly so, that they have but imperfectly fulfilled, perhaps because they have but imperfectly realised, their proper functions toward religious journals, and so have failed to enlist, as they might have done, their full sympathy with Church work. His contention is that "Editors are preachers, the broadsheet is a pulpit on the wing, articles are sermons, and reviews are spiritual monitors." We gladly re-echo his words when he says "We pray for preachers, missionaries, and teachers, why should we omit from our supplications brethren whose influence is immeasurably wider, and in whose power it is to give the Gospel a universal hearing?" Undoubtedly the power of the Christian Press is very great, and it is of the first importance that all who are responsible for its influence should be divinely taught and upheld.

—*Indian Auxiliary* (Salvation Army): Our present mode of warfare is strictly selfsupporting, and well adapted to the poverty of the natives. They delight to supply us with ready cooked food,—of course no meat. *Our Barracks* are the open-air,—*our Officers' quarters* the shelter of some banyan tree,—*our out-fit* a blanket, brush, tooth-brush and one spare suit of clothes, with a few papers for letters. We hope soon to reduce ourselves to the clothes we actually wear, as we can always borrow a blanket, wash our clothes piece-meal and use the native expedient of a piece of the banyan roots for a tooth-brush. By that time we shall have pretty well got back to the Apostolic model and we are believing for and receiving the Apostolic power. Our Headquarters and Printing continue however to be a heavy drain upon us and we urgently need help, smiling to think that it was only two months ago that we were calculating the support of our officers to cost us about Rs. 25 a month, whereas according to the present plan it will soon be nothing at all.

I cannot close without saying a word of praise for the devotion and self-sacrifice of our Officers, both English and Indian. The former have gladly and cheerfully stripped themselves of one after another of what every European looks upon as necessaries. They have come down to the Native level with rapid strides, while our Indian Officers have been equally ready to sacrifice health and comforts.

The only great bar in the way of many is the extreme difficulty of learning the languages. We expect either to receive the gift of tongues or to stand by and see the Holy Ghost working gloriously while we do little more than direct.

—*Indinn War Cry.* Major Tucker wires from Ahmedabad, June 15: Grand news from all directions. Already 408 soldiers enrolled in Gujarat. Results two months work. About 100 previously nominal Christians. Rest Hindoos. Does not include all who have been out as seekers. Borsad reports 21 villages occupied with roll of 346 soldiers. At Ranipur 56 soldiers with 6 in two neighbouring villages. 12 SOULS Monday. 14 Tuesday at Anund and Mogri. Ranipur soldiers marched 40 strong Sunday. Stormed neighbouring village. 5 SOULS, Grundy reports old man saved aged 100. At Ranipur fine conversion of notorious character thief, blasphemer, Ganja smoker, and opium eater.

—Milk better than brandy. "The greater my experience becomes," writes Dr. Clauston in the Annual Report of the Royal Edinburgh Asylum for the Insane, "I tend more to substitute milk for stimulants. In very acute cases, both of depression and maniacal exaltations, where the disordered working of the brain tends rapidly to exhaust the strength, I rely more and more on milk and eggs made into liquid custards. One such case this year got eight pints of milk and sixteen eggs daily for three months, and recovered under this treatment. I question if he would have done so under any other. He was already dead on admission—acutely delirious, absolutely sleepless and very nearly pulseless."

—*Independent:* Ex-President Grant, it appears, was a silent partner in the speculating, the reckless and crazy firm of Grant & Ward, in this city, whose collapse, last week, involved the Marine National Bank, and, according to rumor, will involve the ex-President in very heavy losses.

The country will not so much deplore the pecuniary losses that have befallen the venerated ex-President—they can be made up to him—but it does feel keenly the association of his name and person with this disgraceful failure; and the nearest approach to censure that the great soldier will be likely to hear in all this matter is that an ex-President of the United States ought not to have exposed himself in such company nor to such reverses. The crown jewels of the Republic's fame should not have been risked in this way. The old feeling that an ex President shall, as far as possible, keep out of the risks of business ought to be insisted on.

—Same: The people of Iowa, not long since, adopted an amendment to the constitution of that state, prohibiting the manufacture and sale of intoxicating liquors therein, and directing the legislature to provide for carrying the same into effect. That amendment, though adopted by a majority of some thirty thousand failed to go into operation because, as the Supreme Court of Iowa held, it had not been legally submitted to the people. The legislature of Iowa, following undoubtedly the popular sentiment of the state, has just passed a law prohibiting the manufacture and sale of all intoxicating liquors, including ale, wine and beer, and prescribed severe penalties for any violation of the act. The validity of the law rests upon the authority of the legislature to pass such an act; and it seems not unlikely that this question will come before the courts of Iowa. The general principle in regard to the power of state legislatures in this country is that they have full and plenary legislative power on all subjects, except as they are limited by state constitutions or by the Constitution of the United States.

Thursday, June 12.

—The Str. *Gwalior* with English Mails left Aden for Bombay, Tuesday 10 p. m.

—L. in the *Times of India*: The local news in almost every morning's paper in Bombay embraces a paragraph, headed "Fatal Accident at the Prince's Dock," and the general purport is to the effect that "a sling gave way and the man was knocked down by the falling bags," &c., with other variations, till one's heart grows sick at the thought of this ever-recurring human suffering. I would ask the following questions:—How many men have been killed or injured at the Prince's Dock in the last six months? How many of such deaths or injuries could have been prevented by reasonable care and attention? Has any compensation, and, if so, in how many instances, been offered to the relatives of those killed, or to those who have been injured? Lastly, are any official returns kept or inquiries made, with reference to these "accidents," or is it left, as it were in bitter mockery, for a jury "to return a verdict in accordance with the facts!"

—*Indian Messenger*: In the extract columns will be seen an official letter, extracted from the *Bombay Guardian*, addressed to Captain Robertson by the Durbar of His Highness Maharaja Holkar, anent the prohibition of the preaching of Christianity in the Maharaja's dominions. We do not consider the policy laid down in this letter as sound or wise. There is much truth in the assertion,—"And in their zeal for proselytising, the missionary preachers not unfrequently cast reflections on many of the practices enjoined by other religions, and comment unfavourably on the cardinal doctrines and dogmas of those religions." But it is one thing for the ruler of province to say, no sect in my dominions is to vilify another, and it is quite another thing to declare—"no sect is to preach his faith lest others should take offence, and give trouble to the State." That shows fatal weakness in the Government. A strong Government capable of maintaining its authority, should dictate quite another language to the sects under its subjection.

—*Statesman* "We are requested to anounce that Babu Protap Chunder Mozoomdar will resume the weekly services of the congregation of the Brahmo Somaj of India, at his residence No. 73, Upper Circular-road (Peace Cottage,) from Sunday next, at the usual hour 7 P. M."

—*Independent*: "King of the Netherlands" was the title given in the catalogue of the Calcutta Exhibition to a monstrous idol of Bali, the terrible Pluto of the Hindu pantheon. Prof. Monier Williams noticed this unintentional insult to a friendly power, and had it changed to "King of the Nether world."

—Same: The Lord is eminently blessing the work of our brother S. N. Agnihotri. At the conclusion of one of the usual weekly services of the Punjab Brahmo Samaj, on the first of June last, our friend made an appeal to such of the audience as felt themselves called upon by God to join the Brahmo Samaj, to stand up and make a confession of faith; whereupon three men came forward, and through many sobs, bore testimony to the redeeming mercies of God. The ceremony of initiation was gone through immediately.

—The death is announced of a pedlar who sold nick-nacks on a tray on London-bridge, and pretended to be deaf and dumb. Though clothed in rags, he was, it is said, a Swiss gentleman of fortune, who, stung by remorse had taken a vow that he would not open his lips for ten years, and that he would go bareheaded and barefooted, and forego for twenty years all the advantages which fortune had bestowed upon him. He stuck to his vow, and was in his fourteenth year of voluntary servitude when he died in Southwark Workhouse last week.

Friday June 13.

—Deaths last week, 444. By cholera, 7.

—It is now nearly two years ago that the question of utilising the water power of Niagara for generating electricity was first raised, the promoter being Mr. or Colonel Leonard Henkle, of New York. There seems to be at last some probability that his scheme will be carried out. The inventor, according to *Iron*, proposes to transmit electricity for lighting purposes to sixty-five cities in the United States, from central batteries stationed at Niagara Falls, and driven by the immense water power there. The power generated will be transmitted through a silver wire about the size of a straw, laid underground, enclosed in heavy pipes made of asphalte. Such a wire can, it is stated, with a 40-foot battery at the Niagara Falls end, transmit in four hours to Rochester enough electricity to light that city for twelve hours. The sixty-five cities are all over 30,000 population. Lockport and Buffalo will probably be the first places where the inventor will introduce his apparatus as experimental points, and he hopes that he will be able to make those experiments next autumn. He expects to overcome the resistance usually found in transmitting currents through long distances by a properly constructed means for the conservation of electric energy.

Selections.

SOME CURIOSITIES OF "FREE THOUGHT."

BY D. W. O. HUNTINGTON, D. D.

1. It is not a little curious to observe what a medley of notions, isms and unbeliefs are clustered under the common title—*free thought*. Atheists who say in their hearts "no God;" Pantheists who claim that everything is God; Materialists who will not believe in either angel or spirit; and Spiritists who maintain that we are all both angels and spirits; the silver tongued Renan and the blasphemous Ingersoll; rationalistic scholars and bar room loafers,—all claim to be *free thinkers*. In one respect they agree,—they all deny, in every practical sense, the presence of God in human affairs. Whether they attack the *cosmogony of Moses*, take issue with Bible history, ridicule Providence or laugh at the church; whether they talk natural science or "higher criticism," whether they argue, assert, suppose, assume or sneer, they are attempting to get rid of God. To be a Free-thinker one has only to deny and reject revealed religion. This premised, he may be anything else conceivable in creed or in life.

2. It is curious also to notice to what an extent the very name, *free thought*, seems to commend the infidelity which it represents. Especially is this true in our own country. *Free* is a word which with us has wonderful historic associations. It rings of liberty. Our songs, our towns, the streets of our cities and the children in our homes are made to wear the name. We talk of a free press, free schools, free speech, as the signs and fruits of national greatness, and it is often assumed that *free thought* must be of kindred meaning and value. Atheism may suit a Frenchman, Deism may do well for an Englishman, Rationalism may satisfy the intellectual pride of a German, but an American infidel delights to be called a Free-thinker. The word *thought*, too, has its charms. It suits the vanity of not a few to be called thinkers. To differ from others and to assume that this difference is the result of deeper and better thinking advertises a superiority often greatly enjoyed. With many the egotism, the ignorance and the pretense of current infidelity are lost sight of in the glamour of so called *free thought*. No matter what the character of the teaching, it must be supposed to be good if so be it is only labeled —*free thouyht*.

3. It is a curious fact that if the teachings of our Freethinkers be true then there never was such a thing as free thought and there never was and never can be a free thinker. Their agnostic evolution places all the phenomena of the universe alike under the law of absolute causation. According to this the worlds came from nebulous matter, apes came from jelly-bags and men came from the apes—

all by the same irresistible force. Man thinks and talks for the same reason that a tiger growls or a volcono spouts its fires. Marvelous freedom of thought this! As well speak of the freedom of the stars to revolve or the liberty of an earthqnake to shake the ground. If this be correct, then the boasted Free-thinker was never free and never a thinker. On the contrary he is only a developed monkey, driven, he knows not wherefrom, by a resistless fate, he knows not whereto.

4. It is curious indeed that Free-thinkers are always ready to criticise and accuse those who oppose their infidel notions. Why, if their fundamental proposition be true, Christians have believed only that which they have been as much compelled to believe as Jupitey is compelled to keep his orbit. Nor have they had any more power to prevent their belief than to pull the sun from the heavens. A prominent Free-thinker boldly accepts this conclusion. He says: "No man can control his opinions. My belief is *forced upon me* by my surroundings. A man is the product of all which has in any way touched him." And yet this same man calls believers in the Bible "bigots" and "cowards" and accuses Christians wholesale of "hypocrisy" and ministers of "priestcraft."

According to another, believers in the soul are generally "rank, malicious hypocrites and Pharisees." The lovers of free thought even fall upon one another with terrible severity for the sin of differing on minor points. In the estimation of some free-thinkers, others of equal prominence are only "wretched smatterers," "ignorant and incompetent," "rhetorical phrase spinners," "brawlers and clowns" and "regardless of truth." And all this when, if their free thinking dogmas be not a lie, all men and their beliefs are the product of an evolving force so almighty in its operation that a personal God was unnecessary. Curious indeed!

This curiosity is still increased by the fact that these same Free-thinkers are constantly attempting to change and to destroy the beliefs of men, and that by talking to them. What superlative folly! Foolish enough to attempt to resist evolution, but what shall we say of undertaking to resist it in this way? If the differences of thought in men result from the different relations and combinations of particles of matter; if thinking is the product of the brain, as bile is secreted by the liver, then the logical method in which to modify thought must be some process by which to effect molecular changes, or at least to change the secretions. If a man believes in God he should be treated with ipecac or calomel; or, if allopathy should be thought the wrong school in medicine they should sweat his theism out of him with aconite and belladonna. And there is one experimental fact which would seem somewhat to favor this process. It does appear to be well nigh demonstrated that frequent doses of beer and whisky do bring about the conditions from which a vast amount of infidelity and godlessness result as if by spontaneous generation. And so if some are "unstable and weak," as those are said to be who reject the development theory, they should be made to take iron. And if they be also "stupid," as we are assured they are, they should be fed exclusively upon birds. Birds have wings, and is it not presumable that if one's diet should be restricted wholly to chickens he will in time become capable of such flights of fancy as may make him a convert to the notion of a world without God and man without a Maker? (*N. Chr. Advocate.*)

RESTITUTION.

(TESTMONY IN AN EXPERIENCE MEETING.)

Bro. Plum testified that he talked with God and God with him. He remembered when that meeting was held in St. Mark's place. Soon after his conversion he arose and requested prayers that he might receive this blessing of holiness. Bro. Palmer remarked, "That man don't know any more about Jesus than what the Spirit teaches him," which was a fact. He was converted after seeking eight days, and he learned, through the Spirit, there was more to follow, and he sought for more. He lay at the feet of Jesus and learned of Him and had no confidence in the flesh. After the meeting at Dr. Palmer's was closed he started to go down town, and while in front of A. T. Stewart's store, the power of the Lord came upon him and sanctified him—body, soul and spirit. He was so filled with the power of God that he turned and went home and told what great things God had done for him. He confessed the blessing that night in prayer-meeting and had been kept faithful ever since. This was about seven months after his conversion in 1870. Sister Palmer, then Sister Lankford, told him at that meeting, in which he was seeking the baptism, to go home and read the first chapter of 1 John, and then come and report, but he had never reported till then. He was coming out into still greater liberty. He had not only been baptized with the Holy Ghost but with the fire of tribulation and suffering; he couldn't live without it. The Lord showed him that half he had in his possession did not belong to him, though men judged otherwise. He restored at one time twelve thousand five hundred dollars, *through the grace of God.* He gave up the riches of earth that he might have the riches that came from glory. The baptism brings us out. He held in his hand a receipt for money paid twenty-six years after the debt was contracted. He had a quit-claim deed for house and lot, but two years after he was converted the Spirit said it did not belong to him, and he gave it up. He read where Samuel called the Israelites and asked them to witness against him, and asked, Whose ox have I taken? or Whom have I defrauded? Whom have I oppressed? and he would make restoration. *He could not stand under this conviction.* It was eternal life or eternal death with him, and to-day could testify to the power of Jesus to give us clean hearts and clean hands, and "Who aught to my charge shall lay?" If we have not clean hands we cannot have a clean heart. We cannot let the past go and turn over a *new leaf.* What is behind must be blotted out. He would be seventy-three years old in June, and the only thing that troubled him was that he had not given himself to God sooner. He was nothing but a broken vessel, good for nothing but to stand up and show the power of God to redeem from all iniquity. He had been through three fires: the marks of the material fire he should carry to his death; and then he had hell fire in him—he would tear his clothes from his body, and he slept in coal boxes and wallowed in gutters; but now he had the fire of the Holy Ghost in his heart, and he was happy all the day long.—(*Guide to Holiness.*)

WHAT CAN I DO TO PROMOTE A REVIVAL OF RELIGION?

1.—As to myself, I resolve that I will cherish a deep sense of *my own responsibility.*

Ceasing to think so much of what "the Church" or others ought to do, I will ask myself, "what am I called to do?" Instead of fruitlessly wishing for a revival, I will *do something* towards its promotion.

I will "*believe in the Holy Ghost*" more fully.

Acting consistently with this belief: praying and putting forth effort, and relying continually upon His promised grace and blessing.

I will endeavour to search out and pray against those *evils in myself* which have caused me to hinder a revival, namely—

Lukewarmness: an insidious unbelief in God, as the Hearer of prayer; a lack of spiritual sympathy with those around me; a secret opposition to a deeper work of grace, arising from a fear lest this would make such increased demands upon me that I should have to alter my own general way of procedure, to abandon habits of pleasure or spiritual s oth, and to renounce some presently allowed practices.

I will seek for those *personal blessings* which God is wont to bestow when He makes a man "a blessing," namely—

To "be filled with the Spirit;" holiness of heart and of life; that absorbing sympathy with Christ, which is so productive of compassion for souls; much of the spirit of prayer, of faith—strong assured faith.

2.—In regard to others, I resolve that I will not *discourage* my fellow Christians by standing in the way, or standing "all the day idle," by frequently neglecting them and carelessly associating with them.

I will seek decidedly to *encourage* them by attending as *regularly* as possible, on the appointed means of grace; endeavouring to exert a spiritual influence; speaking words of encouragement; inciting to prayer and effort; giving a tract, and "doing good" whenever opportunity offers.

I will pray for God's blessing on "the Word preached."

I will prayerfully endeavour to exhibit the *Christian Character*, specially amongst those with whom I come into the *closest contact.*

I will put forth some special and *continued* effort; seeking to save some soul for whose salvation I ought to feel a deep concern; praying for, and, if possible, with the individual; conversing with, and lending suitable books, &c.

THE BAPTISM OF THE HOLY GHOST.

A LETTER OF COUNSEL.

The following letter written by an esteemed Sister, to a friend, has just been placed in our hands. As it touches on a most interesting point in experimental and practical Holiness, we gladly substitute it for one of our own editorials:

My Dear * * *

Your letter interested me very much, for it touched on a point of difficulty which for a long time greatly troubled me also, and I think I can give you some light. My trouble was simply this, that I did not recognize the *facts* of the case, but judged purely by my *feelings* concerning it My feelings were that I did not have the baptism of the Holy Ghost because I did not seem to have the manifestations of it which others had, I mean the emotions and sensations. The fruits of the Spirit I did see to some degree in my life and walk, but I was afraid to attribute them to the indwelling power of the Holy Ghost for fear I might be claiming a blessing I really did not possess, and which I blamed myself for not possessing but did not know how to get. Now what were the *facts* of the case—I mean the real divine verities behind all seemings? Simply these, that the Holy Ghost *has been given* and *is being* given to every child of God. It would be impossible to be a child of God without it, for the new birth is itself a birth of the Spirit. Now the Holy Spirit is like the sunlight which forces its way into every place where there is the slightest opening to receive it. The sunlight *has been* shed forth upon the world, and the Holy Ghost, the promise of the Father, *hath been* shed forth upon the Church. Every man born into the world, shares the world's sunlight, and may have as much or as little of it as he pleases, and every man born into the Church (I mean of course, the invisible Church of all believers) shares the Church's gift of the Holy Ghost, and may have as little or as much as he pleases. If I want sunlight in my house I do not need to ask God to give it to me as if it were to be a fresh thing shed down from the sky, but I need only to open all the doors and windows of my house to permit the entrance of the sunshine which has already

been given; and if I want to be baptized with the sunshine I do not ask the Lord to baptize me, but I go out into the sunshine and am baptized. Similarly, if I want to be filled with the Spirit I need not ask for more of the Spirit to be given to me, but only that more of myself may be given to the Spirit. I am not to look for any fresh outpouring from God, but for a fresh incoming into me of that Spirit which has already been "shed forth" upon every believer.

Our Lord, when giving us that memorable promise concerning the Holy Ghost, in John vii. 37-39, says: "This spake He of the Holy Ghost, which they that *believe on Him* should receive." Notice it says not those only who believe definitely for the baptism of the Spirit should receive it, but that those who believe on Jesus. It is therefore the universal gift to all believers. By believing in Jesus, therefore, one of necessity receives this gift: for no one can believe in Jesus and not receive it. But all do not know the fact, and are consequently like blind men, who do not know the sun is shining, and do not open their windows and let it in. These blind believers in Jesus kneel down in their shut up hearts and pray for the baptism of the Spirit, when all the while this very longed-for Holy Ghost is beating upon every avenue of their being, seeking for an entrance. The definite, conscious experience of which so many speak as the baptism of the Holy Ghost, is simply the moment when the soul either consciously or unconsciously surrenders itself fully to this divine incoming. The command is "be filled with the Spirit," and we obey this command by abandoning our whole selves to God, and opening every avenue of our being to His possession. Like sunlight, or like the wind, He enters and fills every spot that is opened to Him. The result of this when done suddenly is often a very emotional and overwhelming sense of His presence. But this sudden experience does not rise from the fact that anything *new* has been shed forth from God, but only that which has been already shed forth on the day of Pentecost, 1800 years ago, is now allowed to enter and take full possession.

All the Scripture teaching on the subject of the Holy Spirit is in harmony with this view. Even to the carnal Corinthians the apostle declares: "Know ye not that ye *are* the temple of the Holy Ghost?" etc. His operations may be hindered and the manifestations of His presence clouded; He may be thwarted and grieved, but nevertheless it is a simple fact, that the Spirit of God dwells in *all* believers. As soon as my intellect was convinced of these facts, I went straight to the Lord and confessed my past ignorance and unbelief, and straightway abandoned myself to Him, body, soul, and spirit, for His full possession. Then I believed that He *did* enter at the door thus thrown wide open to Him, and my faith claimed the fact that I was filled with the Spirit up to the measure of my capacity to receive, and I began from that time to reckon on His presence and power as a continual fact in my experience. To me there came no especially emotional experience, as I am not an emotional person; only a quiet gladness and confidence, and a continually increasing development of the blessed fruits of the Spirit's presence. What you need to do is the same thing As a believer in the Lord Jesus Christ you *have* the Spirit, but you have not yet, perhaps, realized His full presence and power. Abandon yourself wholly to His incoming, and by faith claim the baptism of the Spirit as your present possession. Hold here steadfastly, regardless of all seemings, and the result is sure. Do not look for an emotional experience as the seal of the fact, but leaving all this with God, go steadily forward in the way of simple faith and the fruits of the Spirit will very soon manifest themselves in a blessed abundance. Of course this implies a continual attitude of surrender and trust. Either disobedience or doubt will be like shutting a window against the sunlight—darkness will reign once more *Trust* instead of *try*.

* * * * * *

For myself I am *at rest in God*. I say this in its profoundest meaning—my soul is SATISFIED in Him. Yours warmly, * * * * —(*Chr. Standard.*)

A BEETLE'S FOREST.

HAVE you ever paused for a moment to consider how much man loses for want of that microscopic eye upon whose absence complacent little Mr. Pope, after his optimistic fashion, was apparently inclined rather to congratulate his fellow-beings than otherwise? What a wonderful world we should all live in if we could only see it here as this little beetle sees it, half buried as he is in a mighty forest of luxuriant tall green moss! Just fancy how grand and straight and slender those majestic sprays must look to him with their wavy, feathery branches, spreading on every side a thousand times more gracefully than the long boughs of the lovely tropical palm-trees on some wild Jamaican hill-side. How quaint the tall capsules must appear in his eyes—great yellow seed-vessels nearly as big as himself, with a conical pink edged burr which pops off suddenly with a bang and showers down unnumbered nuts on his head when he passes beneath. Gaze closely into this moss forest as it grows here beside this smooth round stone and imagine you can view it as the beetle views it. Put yourself in his place and look at it towering three hundred feet above your head, while you vainly strive to find your way among its matted underbrush and dense labyrinths of closely-grown trunks. Then just look at the mighty monsters that people it! The little red spider magnified to the size of a sheep must be a gorgeous and strange-looking creature indeed, with his vivid crimson body and his mailed and jointed legs. Yonder neighbor beetle, regarded as an elephant, would seem a terrible wild beast in all seriousness with his bronze-burnished armor, his huge hook-ringed antennæ and his fearful branched horn, ten times more terrible than that of a ferocious rhinoceros charging madly through the African jungle. Why, if you will only throw yourself honestly into the situation and realize that awful life-and-death struggle now going on between an ant and a May-fly before our very eyes, you will see that Livingstone and Serpa Pinto and Gordon Cumming are simply nowhere beside you; that even Jules Verne's wildest story is comparatively tame and commonplace in the light of that marvelous miniature forest.—*Grant Allen in "Flowers and their Pedigrees."*

HEALED BY FAITH.

Emma J. Miller, Battle Creek, Mich: "I was converted and sanctified in August, 1882. My assurance of Divine favor was accompanied by a beautiful vision, in which Jesus was gloriously revealed. I was led to exclaim:

'Blessed Jesus! I do love Thee,
Spring of life Thou art to me,
Spring of never-fading beauty,
Thou art mine and e'er shalt be!
Yes, I love Thee, blessed Saviour,
Thou, O God, a fountain art,
I will praise, adore and love Thee,
Ne'er will I from Thee depart.'

I had been an invalid for nearly three years. My eyes had become so weak and sensitive to the light that I was helpless, and had to be led about like a blind person. I had not seen the light for two and a half years. From the time of my conversion I was impressed that I would be healed. In the month fo June last, I was invited to attend a Holiness Camp-meeting at Bangor, Mich. I was so confident that I would be healed during the meeting that I took paper and envelopes with me, telling my friends that I would write them when healed. Continuous prayer was offered on my behalf, the minister in charge laying hands upon me. On the fourth morning, I was impressed that I would be healed that day. A brilliant light encircled me, and I was so filled with the glory of God that I could scarcely breathe,—heavenly breezes seemed to fan my brow. At 6 P. M. my eyes were opened and I gazed upon the audience, praising the Lord, to whom be all the glory forever more. The people stood in amazement, some shouting, some trembling and crying. Many believed unto salvation when they saw the wondrous working of the Lord. One hour later I wrote two postals, the first time for nearly three years. My eyes continue strong and my general health is much improved. I am lost in God, sanctified wholly, saved to the uttermost. Glory be to God in the highest!"—(*Guide to Holiness.*)

PIETY AT HOME.

"Learn first to show piety at home." "Go home to thy friends and tell them how great things God hath done for thee." What a pity that some find their mission first, principally, almost constantly and exclusively away from their homes. I have heard of a woman with a family of children, who said she had never found her mission till she connected herself with the Woman's Foreign Missionary Society. We honor the woman who founds or presides over an asylum for children. We think another woman has buried her talents and missed her mission, who presides lovingly and with true Christian dignity and success over her own children in her own home. How many snap and snarl, and make themselves generally disagreeable at home, who are all smiles, and shouts, and praises, away from the family circle, or in the testimony-meeting, or even in the pulpit! A revival of home piety would be a blessing to the Church, the world, and the family itself. Many would not be constrained to testify in public that "a man's foes are they of his own household," if they would only show a sweeter spirit than ever in that household.

Many would be saved the necessity of wondering why they have so little spiritual sympathy at home, why their own children are not saved and sanctified, if they would show a little more sympathy for those at home who are wondering that religion does no more for them than it seems to have done. The "margin" reads, "let them learn first to show kindness at home." Yes, we want more of that kind of piety that is "first" full of "kindness at home." We want the family-altar, the family-teaching, family-discipline, family-religion, provided our family-government has much of the "meekness and gentleness and loving-kindness of Christ in it. How long was Christ subject to His parents! How much of His life was spent at home! Only three years in the active work of His public ministry! How little we know of His childhood and youth! What a remarkable illustration is he of first learning to show piety and Christly kindness at home! Let us do this at once—the very first thing in the very first place. Shall we commence to-day? (*Chr. Standard.*)

Miscellany.

—"The Teaching of the Apostles." Chapters II. III. and IV. are as follows, (Ch I. appeared in our last issue; the translation is the *Independent's*:)

II—1. The second commandment of the Teaching. 2. Thou shalt not murder, thou shalt not commit adultery, thou shalt not commit pederasty, thou shalt not go with harlots, thou shalt not steal, thou shalt not use magic

arts, thou shalt not prepare poisons, thou shalt not commit abortion, neither shalt thou kill the child that has just been born, thou shalt not desire that which is thy neighbor's 3. Thou shalt not swear, thou shalt not bear false witness, thou shalt not backbite, thou shalt not cherish revenge. 4 Thou shalt not be double-minded, nor double-tongued; for a double-tongue is a snare of death. 5. Thy speech shall not be false nor empty but filled with the deed. 6. Thou shalt not be an avaricious man, or a robber, or a hypocrite, or an evil-minded man, or a puffed-up man; thou shalt not take evil counsel against thy neighbor. 7. Thou shalt hate no man, but some thou shalt reprove and for these thou shalt pray [or: "for some thou shalt pray."], and some thou shalt love more than thine own soul.

III.—1. My child, flee from every evil and from everything that is like it. 2. Be not given to anger, for anger leads to murder; be neither jealous nor quarrelsome nor touchy, for from all of these murders arise. 3. My child, be not lustful, for lust leads to harlotry, neither a speaker of obscene words, neither a man of lofty eyes [The sense here seems to be one who stares around at women.], for from all of these sins of adultery arise. 4. My child, be not an augur [one who prophesies from the flight or voice of birds.] since that leads to idolatry, nor a conjurer nor an astrologer nor a cleanser [one who pretends to cleanse from disease or from sin by sacrifices or other processes.], neither wish to look at these things, for from all of these idolatry arises. 5. My child, be not a liar, since lying leads to stealing, nor a covetous man, nor a lover of empty fame, for from all of these arise thefts. 6. My child, be no murmurer, since it leads to blasphemy, nor self-sufficient, nor evilminded, for from all of these blasphemies arise. 7. Be meek, for "the meek shall inherit the earth." 8. Be long-suffering and merciful and free from evil, and quiet and good and always attentive to the words [literally "trembling at the words"; compare Isaiah lxvi, 2.] which thou hearest. 9. Thou shalt not exalt thyself, neither shalt thou give self-confidence a place in thy soul. Thy soul shalt not cleave to the lofty ones, but thou shalt converse with the just and the humble. 10. Whatsoever things befall thee, accept them as good things, knowing that nothing happens without God.

IV.—1. My child, him that speaketh to thee the word of the Lord shalt thou keep in mind night and day, and thou shalt honor him as the Lord, for whence the authority is spoken, there the Lord is. 2. Seek daily the faces of the saints, that thou mayest find refreshment in their words. 3. Thou shalt cause no division, but rather pacify those quarreling; thou shalt judge justly, thou shalt not respect persons in reproving for faults. 4. Thou shalt not be of doubtful soul, whether [a thing] shall be or not. ["Thou shalt not be a double soul." Harnack thinks it should be rendered: "Doubt not whether (God's judgment) will come or not."] 5. Be not a stretcher out of the hand in reference to receiving, and a withdrawer of the hand in reference to giving. 6. If thou hast, with thy hands thou shalt give a ransom for thy sins. 7. Thou shalt not hesitate to give nor shalt thou murmur in giving, for thou shalt know who the good Repayer of the reward is. 8. Thou shalt not turn away the needy man, but share all things with thy brother, and thou shalt not say that they are thine own; for if ye are sharers in that which is immortal how much more in mortal things. 9. Thou shalt not withhold thine hand from thy son are from thy daughter, but from youth thou shalt teach them the fear of the Lord. 10. Thou shalt not command thy servant or thy maid, who hope in the same God, in thy bitterness, lest they cease to fear the God who is over both, for he does not come to call with respect to persons, but [he comes] to those whom the Spirit has prepared. 11. and ye servants be obedient to your masters as to the type of God, in reverence and fear. 12. thou shalt hate all hypocrisy and everything that is not pleasing to the Lord. 13. Thou shalt not neglect the commands of the Lord, but keep what thou hast received, neither adding nor taking away. 14. In the church thou shalt confess thy fault and thou shalt not come to thy prayer with an evil conscience. This is the Way of Life.

TELEGRAPHIC NEWS.

Cairo, June 5th: A rumour is current here that General Gordon has escaped from Khartoum, and gone up the Nile on a river steamer. Osman Digma with seven thousand followers is preparing to attack Suakim.

London, 6th: The House of Commons resumed its sittings yesterday after the Whitsuntide recess. Sir Bartle Frere was buried in the Crypt of St. Paul's Cathedral yesterday. The funeral was attended by a large and distinguished assemblage, amongst those present being the Duke of Cambridge. The pall bearers included Sir Richard Temple, the Duke of Buckingham, Sir Lewis Pelly, and Lord Napier of Magdala.

Cairo: *6th*: Admiral Hewett has been well received by King John of Abyssinia, and the former is now returning to Massowah.—It is believed that the mission has been successful.—The military preparations which have been going on here for an autumn campaign have now been suspended.

London, 7th: A public meeting has been called for Thursday next, to be held at the Mansion House, in order to promote a memorial in honour of the late Sir Bartle Frere. A distinguished and influential Committee has been formed, who invite the co-operation of friends and admirers of Sir Bartle Frere in India for the purpose.—Mr. Bullen Smith has been appointed to be a member of the Indian Council, *vice* Mr. Andrew Cassels.—The House of Commons last night read a second time the Bill for the conversion of Consols.

Cairo, 7th: The remainder of the Marines at Port Said and another Egyptian battalion have been ordered to Suakim.

Washington, 7th: The Chicago Convention has nominated Mr. Blaine as candidate for the Presidency and Mr. Logan as vice-president.

London, 8th: It is reported that Earl Granville and M. Waddington have come to an agreement respecting the proposed Egyptian Conference.—News from the Cape states that the Usutus have re-attacked the loyal tribes in the Reserve Territory, but that they have been defeated. The Boers and the Usutus have invaded Usibepu's territory.

Cairo, 8th: Berber has fallen and is occupied by the rebels. A portion of the garrison went over to the enemy. The remainder were killed.

Alexandria, 8th: Vice-Admiral Lord John Hay has gone to Suakim.

New York, 8th: The Republican party strongly object to the nomination of Mr. Blaine as the next President.—Natives report that the rebels at Khartoum, fearing the arrival of an English army, are retreating towards Kordofan.

London, 9th: Earl Granville, replying to a question in the House of Lords this afternoon, said that the negotiations between England and France with reference to the Egyptian Conference were progressing rapidly, and he promised to make a statement to their lordships shortly. His lordship said that he expected to be able to make the statement some time in the course of next week.—The *Pall Mall Gazette* publishes this afternoon the bases of the agreement of the Conference. England lends to Egypt eight millions sterling, and consents to a multiple control. The British occupation of the country, however, will not terminate before the end of the year 1887.—The Sultan of Turkey undertakes to occupy the Ports in the Red Sea, and to send 16,000 Turkish troops to pacify the Soudan.

St. Petersburg, 9th: The Governor-General of Turkestan has accepted, on the part of the Russian Government, the submission of the Saryk-Turkomons.

Cairo, 10th: A further report received here regarding the fall of Berber states that the Governor, the garrison, and all the Europeans of the town have been massacred by the rebels.

London, 11th: Lord Granville has made strong representations, insisting upon the Dutch Government accepting England's offer of mediation between Holland and the Achecnese with a view to secure the liberation of the captive crew of the British ship Nisero.—In the House of Commons last night, Mr. Gladstone, in reply to a question, denied that Turkish troops will be employed for the pacification of the Soudan.—Lord E. Fitzmaurice, in reply to a question, said that Her Majesty's Government have made representations at Washington concerning the dynamiters in the United States.

New York, 11th: Mr. Tilden has refused the candidacy for the Presidency of the United States.

Washington, 11th: The Agricultural Bureau's monthly report states that the average condition of the cotton crop in 10 cotton states is 87 per cent. The plants are vigorous but small, and fine weather is needed.

London, 12th: The Porte abstains from taking part in the Conference unless the whole of the Egyptian question is submitted for consideration, or a previous understanding arrived at between Turkey and England.

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For London—Mr D Fauld, Mrs Bramall, Major E L Marryatt, Mrs Henderson and four children, Mr Lawson and Mr Hannam.

For Brindisi—Mr G R Heinricks, Mr West and Mr John Costain.

For Marseilles—Mr McLaughlin, Mr W J Dare, Mr A R Grant, Capt A C Denny, Mr and Mrs Welchman, Mr Caspersz, Capt H J Mares, Mr W S Cole, Mr Dumphy, Mr H R Briddon, Mr C W E Forbes, Mr Faulds, Mr J P Vansittart, Mrs Mackay, Lieut Col and Mrs Gordon.

For Venice—Mr F E Keays and Mr J Braesecke.

PASSENGERS ARRIVED.

Per P and O Str *Ganges*, 8:

From London—Mrs Cooper and two infants, Miss Vandaleur, Mr M Sarkies, Mr and Mrs Sillitoe, two children and two infants.

From Brindisi—Hon R West, Col Haig, Mr Woodward, Mr and Mrs Verner, Rev G J Bowen, Mr H J Peter, Mr Legh and Mr A Turner.

From Venice—Mr Candy.

From Suez—Mr J D Warfield and Mrs Harrison and two children.

From Aden—Capt Yerbury.

Domestic Occurrence.

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WARD—June 12th, at Girgaum, the wife of Mr. J. B. R. Ward, of son.

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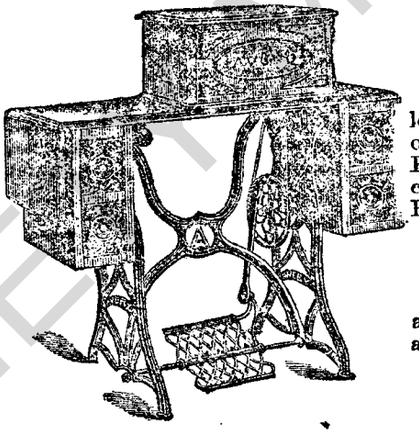

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NOTICE.

ALTERATIONS OF TRAINS.

On and after MONDAY the 9th of June next, the following alterations of, and additions to the Passenger Train Service will take effect on this Railway:—

First.—The Down Passenger Train which now leaves Bombay at 10–45 a. m. will leave at 10 a. m. and arrive at Poona at 6-30 p. m. as at present.

Second.—The Down Passenger Train now leaving Bombay at 11-0 p. m. will start at 5-o p. m. and arrive at Poona at 11-30 the same night.

Third.—The 8-30 p. m. Passenger and Mixed Train from Bombay to Poona, and Poona to Bombay, respectively, will be discontinued.

Fourth.—The Passenger Train from Poona to Sholapur at 8-o a. m. will start at the same time, but will reach Sholapur at 5-45 p. m. instead of at 6-o p. m. as at present.

Fifth.—The Down Mixed Train from Sholapur will leave at 7-o p. m as at present, but will reach Raichur on the following morning at 6-45, instead of at 6-30.

Sixth.—The Up Mixed Train which now leaves Raichur at 7-30 p. m. will leave at 5-45 p. m. and arrive at Sholapur at 5-10 the following morning.

Seventh.—The Up Passenger Train from Sholapur to Poona at 8-o a. m., will leave at 7-o a. m. and arrive at Poona at 4-25 p. m. instead of at 6-o p. m.

And in connection with this Train a Passenger Train will leave Poona at 5-o p. m. in lieu of the present 11-o p. m Up Train, and arrive in Bombay at 11-30 the same night.

Eighth.—The Up Passenger Train which now leaves Poona at 9-0 a. m. will leave at 8 30 a. m., and arrive in Bombay at 4-45 p. m. as at present.

Ninth.—The Down Passenger Train now leaving Bombay at 7-0 a. m. will start at 7-30 a. m., but will arrive at Jabalpur at 5-15 p. m. the following day as at present.

Tenth.—The Up Passenger Train which now leaves Jabalpur at 10-30 a m., will start at the same time, but will arrive in Bombay on the following day at 9-0 p. m. instead of at 9-40 p. m.

Eleventh.—The Mixed Train now leaving Bhusawal at 7 0 a. m. will leave at 7-15 a. m., and arrive at Khandwa at 12-40 p. m.

Twelfth.—The Up Mixed Train from Khandwa will start at 1-15 p. m. instead of at 1-0 p. m. and arrive at Bhusawal at 6-40, instead of at 6-30 p. m.

Thirteenth.—The Down Passenger Train now leaving Bhusawal for Nagpur at 6-50 a. m. will start at 7-0 a. m., arriving at Nagpur at 8-0 p. m. as at present.

Fourteenth.—The Down Passenger Train from Bhusawal at 10-45 p. m. will leave, instead, at 10-30 p. m. and arrive at Nagpur at 10-30 on the following morning as at present.

Fifteenth.—The Up Passenger Train which now leaves Nagpur at 5-30 p. m. will leave at 5-0 p. m. and arrive at Bhusawal at 5-30 a. m. instead of at 6-0 a. m

Sixteenth.—The Up Passenger Train from Nagpur now leaving Bhusawal at 10.30 p. m. will start from there at 10-0 p. m. and arrive in Bombay on the following day at 1-45 instead of at 2-15 p. m.

Seventeenth.—The Up Mixed Train from Kasara at 7-30 a. m. will start at. 7-0 a. m. arriving at Kalyan at 10-10 instead of at 10-45 a. m.

Eighteenth.—The Mixed Trains now running over the Dhond and Manmar and the Amraoti State Railways, will be slightly altered so as to run in connection with the through Passenger Trains over the G. I. P. Line.

All other Trains over the Great Indian Peninsula Railway, and over the Bhopal and the Khamgaon State Railways, will remain unaltered.

2. For other and consequent alterations, as well as for information as to Trains by which Horses and Carriages will be conveyed, and for further particulars, see the published Time Bill, dated the Eighth of June 1884.

Any additional information can be obtained at the Stations or of the undersigned.

E. W. KEILY,

Acting General Traffic Manager.

Bombay, the Twenty-fourth of May 1884.

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Due notice will be given of the re-opening of the Sidings at Colaba for Traffic to and from the respective Sidings, after the close of the Monsoon.

E. W. KEILY,
Acting General Traffic Manager.

Bombay, the second of June 1884.

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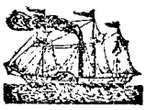

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